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PREFATORY LESSONS
IN
A Mechanical Philosophy

(Nature's Legal Code)

The Philosophy of the Home

BY
John J. Van Nostrand

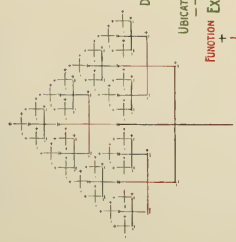


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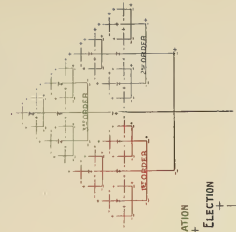
SEMAT-OLGY

NATURAL LOGIC

PROGRESSION OF THE UNIT



THE SEMATICAL UNIT



Signification

(FUNCTION)

Position

Repetition

Quantification

Verification

Low-gation

Etherezation

Externation

Internation

Integration

Elementation

Combination

Atomization

Molecularization

Proposition

(FUNCTION)

Constriction

Restriction

Assimilation

Defection

Perfection

Cellularization

Atomization

Molecularization

THE IDEATED SEMATICAL UNIT

(FUNCTION)

Constriction

Restriction

Assimilation

Defection

Perfection

Cellularization

Atomization

Molecularization

Physical

(FUNCTION)

Regression

Of The Unit

The Sematological Unit

(FUNCTION)

The Positive Sematological Element

(FUNCTION)

The Negative Sematological Element

(FUNCTION)

The Polarized Points

(FUNCTION)

The Ideated Sematological Unit

(FUNCTION)

The Sematological Unit

(FUNCTION)

The Positive Sematological Element

(FUNCTION)

The Negative Sematological Element

(FUNCTION)

The Polarized Points

(FUNCTION)

The Ideated Sematological Unit

(FUNCTION)

KNOWLEDGE: the art of the three most advanced sciences of phenomena
to
in Nature-Matter that set and fix the law
THE SCIENCE
changeable in Nature.

A MECHANICAL PHILOSOPHY

By J. J. VAN NESTLAND

Discovered and Developed

by J. J. VAN NESTLAND

Change.

"A THING IS WHAT IT DOES."—Leaves.

PHILOSOPHY: "completely united knowledge."—Sponner

is

the whole-body of truth contained in a system derived

from some initial, or central truth, which then gives

unity to the whole."—Edwards.

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1907

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P R E F A C E

The Philosophy of the Home, as distinguished from the Philosophy of the Crowd,—Pragmatism, and the Philosophy of the Schools,—Idealism, etc., is the mark placed upon **A MECHANICAL PHILOSOPHY** by the dictum: "A thing is what it does."—Lewes.

Some of its demonstrative statements are:

—that we are born—emerge out of the **unconscious** everywhere into the **conscious here**—the individual home; we architecturally and architectonically **use** and **abuse** Knowledge in the **conscientious now**—the personal home; we die—immerge into the historizing **unconscious everywhere**, out of the conscious here and conscientious now—the **home**:

—that the properties and the powers of the unconscious everywhere—Space, is the authority which we recognize and respect when we conscientiously ask for direction as to **how** we **ought to** use knowledge and **how** we **ought not to** abuse it, while engaged in our architectural and architectonical operations in and for the home:

—that Nature's laws, taken **en masse**, constitute logical **clearness** in our view of order in nature; taken separately, as the foundation of one of the sciences, logical **distinctness** is attained and usefulness is promoted; when systematised in the form of, and in the terms of, and in accordance with the rules of the unconscious everywhere—logical **adequacy** is gotten, and **A MECHANICAL PHILOSOPHY** is given,—a complete "Code" where "Right" is the "Fixed Order":

—that the method of the unconscious ‘Fixed Order’ is the Organic:

—that by the application of this organic method to the dialectical (speech-like) proposition ‘Mind is Work’, its own peculiar form of psychology emerges:

—that explanatory ethical determination belongs to the Algebraical properties and powers of the ‘Fixed Order’ by their self-evident solution of the so-called problem^m of Good and Evil, respectively, the **Command** and the **Sanction** of the **Law**, and, therefore, anti-theistical, demonstrating as fraudulent all ‘schemes of redemption’ and ‘plans of salvation’ which lay claims to an advantageous, and very special rebating arrangement, an off-setting of the ‘uncompromising, inexorable’ ‘Sanction,’ the penal function of the ‘Law.’

—that the uses of the ‘intelligible and diagrammatical’ (hence, theoretical) Law are civilizing, and therefore, humane; its abuses are subjugating, and, therefore, inhuman:

—that recourse to the laws of the ‘Law’ (mathematical principles, which are strictly equalizing) for architectural purposes has been free and encouraged; for architectonical purposes it has been hindered and discouraged chiefly by the substitution of theistical schemes and plans,—personal Gods **versus** impersonal Space:

—that by reason of this contrariety mechanical development in material phenomena has generated an unparalleled pace for the intelligent senses of the ‘Crowd,’ (the internal medium of the social organism,) without any corresponding mechanical development in ethical phenomena by the directing intelligible principles of the ‘Law,’ (the external medium of the social organism,) in consequence of which a catastrophe for that organism impends:

—that it is the business of Crowds to destroy and of the ‘Sanction’ to punish impersonally (cf. ‘The Law of Equivalents’):

—that those Crowds which combine a maximum of strength with a minimum of responsibility probably constitute the forces most likely to be engaged in the coming conflict, and are, therefore, the best philosophic studies at the moment:

—that the Labor Crowd under the leadership of the Britisher Gompers has the physical strength and the ethical weakness to make it eligible, and should it undertake to exemplify the American Crowd under the leadership of Roosevelt in the Phillipine Islands it might make use of the dictum: "Watch our smoke," which would then be as apposite to the American home as it was to the Phillipine home; homes that Phillipino and American alike, "made out of their own love, the center of their world, and its paradise:"

—that the "Sanction" is evidently bringing to a close the terms of the existence of the greatest of all counterfeits and consequent there to, humanity's greatest curse,—the schemes and plans of Christianity, considered as authoritative, whereupon the "Right of Might," which is proper to the individual, and to him alone, will be restored to its normal function, and the "Might of Right" will be recognized and respected as representing the "Law where Right is the Fixed Order:"

—that following this destructive period the study of the "Philosophy of the Home," in the Homes of the Home by common but industrious minds, and in the home of the homes by erudite intellects, will install an impersonal mathematical and humane authority instead of the discredited and displaced personal theistical and inhuman authority:

—that then the intelligent mountebanking home-destroying politician, having lost his most powerful support, will retire in favor of the intellectual interpreting home-building statseman who will be supported by the Law's

most efficient independent agent—The Mother in the homes of the Home.

The study of the Philosophy of the Home, in the homes of the Home, requires but little more than logical appetite combined with mental industry. The Grammar grade of the Public Schools furnish all of the technical preparation needed, and the Public Libraries the research stock. The haphazard use of the terms so distinctly localized in the "Digest",—intelligence, intellect, and intelligibility with their correlates, actual, ideal, and real, **et al.**, is interdicted; also the term theoretical. A theory is not a conjecture, nor a fancy, but a diagrammatically intelligible demonstration. "The business of a theory of phenomena," says Prof. Royce, "is the arrangement of systems of facts in ideal serial orders, according to concepts which themselves determine both the ordering of each series and the precise relations of its members to one another. Spencer's theory of evolution does not determine the relations of the essential processes of evolution to one another, does not define their inner unity, and does not enable us to conceive a series of types of evolutionary processes in orderly relations to one another." **Herbert Spencer.** p. 116. Prof. Royce, himself evidently meant 'real' where he says 'ideal'. Ideal means ought to, and implies choice; real means must, and implies necessity. The formula is a theoretical "Code" of Natural Law; The "Digest" is a theoretical application of the two laws of the "Code." There is nothing **actual-ly** intelligent, nor **ideal-ly** intellectual about either; nothing conscious, nor conscientious, but they are, alike, **real-ly** intelligible, and unconscious. The intent of their content is expressible in the language of the unconscious,—mathematics. This language is diagrammatical (sign-like), not dialectical (speech-like), but it is inter-pretable, literally, between plus brokerage. Their usefulness very largely depends upon the conscientiousness of the broker,

that is to say, whether he is an independent agent, and, therefore, fit, or whether he is a member of some Crowd, and, thereby, a misfit. Being a demonstration of the principle of autogeneity the formula is self-explanatory. Its method is that of the organic in general, and constitutes its intent. The way in which it does what it does comprises the content of its intent. In the light of the 'Digest', which is a demonstrative application of the method in the analysis of all mind, intellect corresponds to the path-way of the polarized horizontal line, and represents the social organism, which, like all organisms, has an internal medium, its generative organ, the actuating intelligent senses, and an external medium, its directive organ, the realizing intelligible principles. "The path of a moving point is a line of some kind. The line is said to be generated by the point, which is called the generatrix of the line. Any fixed point, which guides the motion of the generatrix, is called the directrix." The 'Fixed Order' is represented negatively, by the **absence of change** in the direction, and 'Right' positively by the **straightness** of the line.

Thus the self-explanatory properties and powers of the the unconscious formula consist in the theoretical (diagrammatically intelligible) unfoldment of its intent, its purpose,—Normalization, or the self production of its own Code, which explains how it does what it does. And, hence, since "a thing is what it does," this thing (normalization) has for its office the spatially authoritative explanation of 'what it all means', namely, that those architectural and architectonical conditions from which and of which the Home is the emergent, constitute the significant **all**, for the rationally facultated man.

From the view point of the '**Code**' the operations of the unconscious 'Law' have the characteristics of an experiment, whereof the rationally facultated man is the descriptively interested observer.

As the two principles, Independence, and Dependence generalize respectively, into the organic terms Civilization and Subjugation, so the principle Correspondence generalizes into the organic term Computation. This is easily realized, or com-prehended when dichotomization (exhaustive division) is employed to elucidate its meaning—"together-mutually-answering," being the given quotient.

Now these Prefatory Lessons ought to bring into the purview of the independent thinker and reasoner the correspondence between the three departments of philosophy—that of the Crowd, that of the Home, and that of the Schools. How they "together, mutually, answer" questions concerning the "order of things."

The extraordinary energy of the American Crowds will probably place them in advance of the coming general "clash" between the whole body of crowds. The official destroyer of the uncompromising inexorable "Sanction" is the Crowd of crowds, and the use of brown, yellow, and black men for targets, and that of their women and children for the "Camp" torture, by the "White Terror," is beyond all question a fully matured occasion for the use of the "Laws" compelling hand.

Computative operations among codified principles, that is to say, instances where they "together-mutually-answer" questions, on their own initiative, and using the strictly diagrammatical language within the "Code", and between it and the "Digest", will constitute the more properly Introductory Lessons which ought to follow.



Prefatory Lessons In A Mechanical Philosophy.

1

The purport of the formula herewith, entitled A MECHANICAL PHILOSOPHY, is that it intelligibly and diagrammatically codifies the 'Fixed Order', usually referred to as Natural Law.

The modern definition of theory, namely, that "it must be intelligible and diagrammatical, or it has no title to the name **theory**," makes the formula a theory providing it can be proven to be intelligible.

Moreover, since "philosophy is completely unified knowledge," the formula, if valid, i. e., intelligibly provable, and mathematically authoritative, it must be changeless like the 'Fixed Order' which it purports to demonstrate, and, hence, **a theory of knowledge**.

The author has put in twenty-one years of his avocational time in the development of the code, and the two digests from it, beginning in the winter of 1885-86. The formula itself being practically completed in 1897, but the digests—"The Normalization of Mind," or the organic method applied, (Philosophical psychology), and "Algebraical Form in Ethics," have only just been finished.



The study of the formula has its logical beginning at the 'Rectangular Co-ordinate' considered as the unit of Knowledge, regarding Knowledge as the third of the three most general orders of phenomena in nature, with Matter the first, and Life the second.

First its synthetical, or constructive powers should be noted. The figure in the upper left hand corner—'Progression of the Unit,' being descriptive of its rational (quotient-like) progress by definite proportion (decreasing in size by one-half and increasing in number by three times) through verticity to symmetry, giving a harmonious whole. The same figure triadically classified (in colors—red, blue and green) in the upper right hand corner—'The Sematical Unity,' or Frame Work, by which the mechanism of fundamental principles, or primary ideas are enabled to exhibit their organic properties through their machine-like conformity to the 'Fixed Order'. The same figure representing 'The Ideation of the Unity' setting forth the seriate character of the ideas—their decreasing generality corresponding to the decreasing size of the unfolding unit, making the two commensurate, and therefore, alike mathematical.

Second, its analytical, or instructive properties should be attended to. The figure in the lower left hand corner—'Regression of the Unit,' is the Sematical (sign-like) unit of the third most general order of phenomena in nature, Knowledge, as the molecule is the physical (body-like) unit, or as the cell is the psychical (life-like) unit, a correspondence: resolved into its elements—positive and negative, the process resembles the ionization of some physical units, as water. The elimination of the motion (the line) from the polarized, classified (green and red) elements leaves, as the remainder, the polarized, classified points or places—Knowledge (Sematical) substance.

This prefatory glance at the formula shows that the

Law of Continuity, which is the prerequisite for verification, is recognized and respected throughout the structure.

But A MECHANICAL PHILOSOPHY differs from all other so-called philosophies in its practicability, its usability.

When it is considered that an organism is identifiable by its two mediums, the internal, to which its relationship is direct, and the external, to which its relationship is indirect, then the directness of the relationship of the Mechanism of ideas to the geometrical Framework, carrying them at definite points, or places, suggests the high probability that knowledge, in its completely unified form, is an organism. Then taking that other carrier of ideas, the life-like plasmic, cellular and fibrous structure, to which fundamental principles, primary ideas have a well known indirect relationship, we have at once the complemental external medium, and the complete organism given. So, as Nature's agents, or brokers (interpreters) we have, by observation and experiment, attained the ability to present the code of the "Fixed Order", in its textile (architectonical) form. the warp of analytical geometry and the woof of fundamental principles working together to formulate an organic method, A NATURAL LOGIC.

The applicability of the organic method exemplifies the three fundamental aspects of universal work, namely, homogeneity (it is the same for everyone), heterogeneity (it accommodates the different in everyone) and autogeneity (it is its own peculiarity+form in self-explanation). The ideas of the first order are explanatory of its body-like internal medium; those of the second order, of its life-like external medium; and those of the third order, of the sign-like organism which looks to its generative framework for fixity, and to its directive interpreters (brokers) for application.

Now this mechanism of ideas, carried in place by an inflexible frame-work, and doing ratio-nal (quotient-like) work, corresponds to the theory of machines (Ency. Brit.) and appears to be entitled to the name—Mind in nature.

2

What is Mind? Mind is a subject, the negative element of a dialectic-al (speech-like) thought-unit, "that about which something is said." The complementary positive element is a predicate, "that which says it."

Mind does work, and Mind cannot not work, and therefore, since "a thing is what it does," MIND IS WORK. Mind is a subject whose predicate is Work.

The application of the organic method in working out the answer to the question, as per the diagram, is a Given example in ratio-cination (quotient-ing).

Ratio-cination is an **idea** whose complementary **reality** is normalization (morphological rectification).

Normalization is a kind of digestive process; morphology, the science of organic form, presupposes the ability of the subject to break up into an organism, including its two identifying, internal and external, mediums. A digest from a code consists in the use of one or more of the codified body of laws in the establishment of the validity of an answer to a question, or claim. The kind of work done by the law, or laws, so employed, is a purposive aid to the assimilation of nutriment by the social organism, just as the use of a receipt or receipts for the preparation of food is a purposive aid to assimilation of nutriment by the individual organism, that is, prepared law and prepared food, are alike, purposive aids for digestion.

The two laws, taken from the code and applied in

the diagram, are ‘‘Contradiction’’ and ‘‘Negation’’ respectively, the ‘‘First Law of Thought,’’ and the ‘‘First Law of Motion,’’ but in their distilled, or organic form—the positive and negative Sematic-al (sign-like) elements.

Mind appears to have three most general forms, and they occur together in the man, and nowhere else. They are theoretically separable, i. e., intelligibly and diagrammatically, not actually.

Reference to the digest shows that these three forms are carried by the negative element (‘‘negation’’) intelligibly. Mind in man equals the organism (social); Mind in the animal equals the internal, or generative medium of the organism; Mind in nature equals the external, or directive medium of the organism. This process of quotient-ing (ratio-cination) of the subject Mind is an exhaustive division (dichotomization) i. e., the whole dividend is given in the quotient, or answer. Besides the organic form of the subject, Mind, there is the isolation of the identifyingly classified particulars of the predicate, Work, also in organic form.

Of the Normalization the morphology attends to the ‘‘frame-work’’ (carrying in place in ‘‘Fixed Order’’) while the Rectification looks to the banishment of indifference from the ‘‘Mechanical’’ parts thus carried.

Hence, while the whole is a psychological (life and logic) theory, intelligible and diagrammatical, it has that philosophical reference to the machine-like method of the ‘‘Fixed Order,’’ which seems to entitle it to the name ‘‘Philosophical-Psychology.’’

3

Natural Law or the ‘‘Fixed Order’’ in its social applications, dichotomizes (exhaustively divides) into the **command**, the **duty** and the **sanction**. To the legal fra-

ternity this triad of denotations is quite familiar, also that when either becomes explicitly denoted, the other two are implicitly connoted.

Law phenomenalizes (makes its appearance) in the social organism as knowledge—the gotten given. It manifests itself under the conditions imposed by comprehension e. g., when one comprehends that, three and two are equal to five, one cannot not know it. What may have been either a fancy, a guess, or a belief, previous to comprehension, has lost every possibility of the marks of caprice, and taken on the fixedness of the ‘‘order of things,’’ the stamp of necessity.

This gotten given knowledge constitutes a tremendously advantageous endowment for man over all other animals, and for this, man owes—is under obligation, or **duty** to use, and not to abuse, the invested trust.

‘‘The greater the blessing in use,
The greater the curse in abuse.’’

The man may, and does act in accordance with choice, and it is the office of the **sanction** to inflict punishment for the failure to use, or for the successful abuse of the trust.

Now, both the sanction (nature’s penal code), and man’s abuse of knowledge, are evidently forms of evil, but the former has the positive reference, the latter the negative. To comprehend the opposite operations of these opposite conditions would, manifestly, be equal to the ability to solve the problem of evil, so called. By the instrumental help of the well-known algebraical formula of plus and minus, and the logical localization of the necessary fundamental principles in the formula with the algebraical custom of substitution, the solution is effected in the diagram entitled ‘‘Algebraical form in Ethics.’’

‘‘Neither the naked hand nor the understanding left to itself can effect much. It is by instruments and helps that the work is done, which are as much wanted for the understanding as the hand. And as the instruments of the hand either give motion or guide it, so

the instruments of the mind supply either suggestions for the understanding or cautions." (Bacon's Aphorism. 2.)

This conformity of fundamental principles to the instructive properties of knowledge substance—polarized, classified points, or places, as exemplified in this strictly impersonal demonstration, is evidence of the practicability and usability of the organic method, in thinking and reasoning, of the utmost mathematical purity.

In the psychical realm of the formula the terms "Impression," "Expression," and "Comprehension" form a triangle—the first, and the second, respectively, the negative and positive poles of the third. Then these two poles polarizes "Impression" into "Aversion", and "Appetition," and "Expression" into "Renegation and "Reproduction." By substituting the social terms "Subjugation" and "Civilization" for the psychical terms "Renegation" and "Reproduction," the axiom—"An act is an Impression and an Expression," becomes an effective dialectical (speech-like) agency for the impersonal demonstration of the **sanction**—the positive reference of evil, otherwise known as the "Law of Equivalents." (Payson).

When the common parlance term "**Independence**" is rendered in the form of a verbalized noun, the term "**Civilization**" is given.

The ultimate ideality, for mind in man—the social organism, is the establishment of the principle of independence, or **civilization**. It signifies the commonwealth of the social organism, its general good. Its opposite, or general evil, is **subjugation**.

Where subjugation is, in form, the most malignant as e. g., in the application of the Reconcentration Camp system (always against the man battling for independence) there the inhumanity of man has developed a new and lower level in history's mine of horrors than seemed possible for human conception to encompass—the razed

home, the cry of anguish of the wife and mother, the despairing wail of the children, except where quieted by merciful death, the Black Flagged father or brother righteously discharging his obligation to the Law, the "Fixed Order," combine to exalt the savage with his tomahawk in comparison with the politician and his executive order. In short, it is the most effective form of the negative operation of evil that history has yet revealed.

The function, or office of the Sanction, considered as the positive aspect of evil, appears to be more distinctly stated in Payson's definition of the "Law of Equivalents" than elsewhere, and is as follows:

"The law means first, this: that for a large class of objects which the world has long set its heart upon—indeed, for most that are not subjects of trade,—nature affixes as the price, not magnitude, not amount, not quantity, not even value, as men estimate value, but kind—specific reward being attached to specific effort, and specific payment to specific experience.

Secondly. As payment must be made in kind, the law is inexorable, and recognizes nothing like barter, or substitution—knows nothing of exchangeable values.

Thirdly. Insisting as it does upon kind, the law takes into its own hands the decision as to what that kind shall be, and determines beyond appeal its value; and, although it frequently demands variety of payment, it accepts no surplus endowments or offerings in one direction, to atone for lack in another." (The Law of Equivalents. p. 13—14).

"We thus state the proposition in set phrase," says Payson, and with what might be possibly deemed stately and ostentatious parade. We bestow upon it the dignity, the importance, and the full significance of a fundamental, primal law, arrogating for it all that this word 'law' ever includes."

Is Nature now calling out the Orient to punish the Occident for the horribly executed purposes of Weyler, Chamberlain, and Roosevelt in Cuba, in the Transvaal, and in the Phillipines? Or will she vary that, with the more certain operation of the "Closed Shop" principle in politics, in religion, in capital, and in labor.

"All our experiences and all our explanations," says Lewes, "are now dominated by a steady faith in a fixed order, and our efforts are directed towards the ascertainment of what that order is." *Phych.* p. 155.

The formula and diagram demonstrate that that order is the third of the three most general orders of phenomena in nature—the rational (quotient-like) order of signs. Given the adjectival form it becomes the Sematic- α (sign-like).

This makes the universe in its most general aspects, appear triadic instead of dyadic—Matter, and Life, and Knowledge instead of Matter, and Life. The implication in the triad is that the dyad is not equal to the explanation of the universe. This introduces a new feature in the field of speculation, and, although extremely simple, requires some mental work "to banish the indifference, and to learn the necessity of things," in this case distinctness and adequacy.

"A conception entirely or even largely novel is not intelligible to the acutest intellect. It must have its points of attachment, its likeness to familiar conception, otherwise it cannot be assimilated. But if there be only one point of identification, that will suffice as a nucleus for further growth; and gradually all the diversities which make it foreign to the mind will be incorporated with elements of likeness." Lewes. *Probs. of Life and Mind*, Page 184.

The distinguishing characteristics which serve to identify an organism, namely, its two mediums, the internal to which its relationship is direct, and the external to which its relationship is indirect, are gotten given points of identification so common to experience that they cannot be not known.

Every man is an animal, and, as such, a physiological organism, whose internal medium is the temperature

of his blood, and whose external medium is the temperature of the air. To the normal of the former, his relationship is so direct that a departure of a very few degrees means death, whereas, to the mean of the latter his relationship is so indirect that a comparatively wide range may be experienced without unfavorable results.

Codified law, or the 'Fixed Order,' as demonstrated by **A Mechanical Philosophy** to be "Mind in Nature," is a philosophical organism whose internal medium is the "Geometry of Position" and whose external medium is the physiologically organized man. To the fixedness of the former, the directness of its relationship is self evident, whereas, to the caprice of the latter the indirectness of its relationship is quite as manifest.

The 'Digest' from the code, entitled 'Mind is Work' demonstrates, at once the universality of the organic method and its practicability, its usability.

Mind, the subject 'about which something is said,' is separated rationally (quotient-like)—Work, the predicate 'which says it,' is isolated norm-ally, (standard-like).

"An organism lives only in relation to its medium. What growth is, in the physical sense, that is Experience in the psychical sense, namely, **Organic Registration of Assimilated Material**. Lewes. p. 110.

In the social organism, as diagrammatized, the ideas representing the work done by each, are geometrized—given their places, or position in the organization and this preparatory process has for its identifying correspondent, the cooking process for grain, fruit, and meat for the physiological organism.

"In the condition which man finds most of the natural substances used as food they are difficult of digestion. By the application of heat he can change the character of his food, and make it more palatable and more easily digestible. The application of heat to animal and vegetable substances for the purpose of attaining these objects constitutes the science and art of cookery." **Encyc. Brit.**

Corresponding to this application of heat to raw foodstuffs is the ideation of the elements as set forth in the diagram, the character of the speech-like terms is changed in favor of a relating intelligibility. The **Ideal** World of Responsibility, dividing off the **Actual** World of Intelligence from the **Real** World of Intelligibility, is an example in the science and art of Architectonic-structuralization in Law.

The Ideal World of Responsibility is the live social organism whose internal medium is the Actual World of Intelligent sense, and whose external medium is the Real World of Intelligible principle.

Quite familiar to the well informed is the directness of the relationship of the social organism to the capricious believing senses, and its indirectness to the fixed established principles.

"The aim of philosophy is to banish indifference, and to learn the necessity of things. By that means **The Other** is seen to stand over against **Its Other**. An important step in thinking has been taken, when we cease to use phrases like; Of course something else is also possible. While we so speak, we have not yet thrown off contingency; and all true thinking, we have already said, is a thinking of necessity." Wallace's *Hegal*. p. 191—92.

Men with spiritualistic fancies, have for thousands of years, attempted to do **actually** i. e., **intelligently**, what the Code does **really**, i. e., intelligibly, namely, answer the question, what does it **all** mean?

How the codified laws work out this intent of their content calls for deeper mining than prefatory surface operations. But what is of much more importance to mankind now, is the negative operation of Law—the sanction, the positive form of evil.

Independence is the common parlance equivalent for the diagrammatizable term Civilization. Evil and Subjugation are the similar equivalents.

"Two things I contemplate with ceaseless awe;

The stars of heaven, and Man's sense of Law." **Kant**.

Of all intelligent animals, man, and man alone, has

the faculty of sensing intelligible principles.

This specific **faculty** of the **actual-ly intelligent** senses, and the ration-al (quotient-like) function of the **real-ly intelligible** principles **unit-e** to form an **ideal-ly responsible** person.

This responsibility is an emergent, and as different from either of its elements as water is from the oxygen and the hydrogen which compose it. Moreover, it is a form of Life,—Social.

Animal Life and Social Life demonstrate in a noteworthy way the philosophical value of Lewes' remark, that "A thing is what it does." The former is a strife where, "Might is Right," the latter is a striving where "Right is Might;" the one is a prey-er, the other is a pray-er. In short, the one is subjugation, and the other is civilization, and the office of philosophy is to so "banish indifference, and explain the necessity of things," as to make these truths self-evident. Social Life then, is a striving, a conation, a collective effort, a working arrangement of independent agents in com-petition (together plus praying) to serve one another, and it is manifestly the business of philosophy, and of philosophers to so explain the difference between prey-ing (Subjugation), and pray-ing (Civilization), prey-ing **on** one another, and pray-ing **to** one another, that their **real** difference is that which obtains between social food, and social poison.

The Law where Right is the "Fixed Order" is the given, and just so much of this **given** as has been **gotten**, constitutes the total pure food supply of the social organism.

To those who are fairly well informed, it is manifest that the preparation of this food, the principles of cook-ery applied to knowledge produce, is the one thing to which the whole of today's mechanical development is due. "Organic registration of assimilated material" is,

in one word, Comprehension (together + grasp); the intelligent sense grasps the intelligible principle, and the intelligible principle grasps the intelligent sense, and the **given** (principle) has become the **gotten given** (**knowledge**). The assimilation of the material, and the organic registration are, respectively, growth in responsibility and the command of the Law, the inability to not know a truth, when once comprehended (together - grasped). This negative form of expression of the Law is at variance with those spiritualistic counterfeits, whose personal "thou shalt nots" are attended by plans of salvation, atonements, by substitution, etc., whereas, the "Fixed Order" comes into the field of personal choice, enforcing recognition as the sole acknowledgement of the increased power thus conferred, but attached to each increment of this power is the Sanction, the penalty for its abuse. Now this sanction, these penalties, are the exact equivalent of the impersonal power (the effective expression of the command) **given** for **use** but taken for **abuse**; given for Civilization, but taken for Subjugation.

Now it so happens that the experience of the World's greatest emblem of independence (Civilization) the American Flag of today, 1907, has encompassed the gamut, the entire scale of the Law,—the Command, the Duty, and the Sanction.

Its **birth** in revolution, through the friendly aid of France, but noticably marked by the inherited blotch of slavery; its **growth**, promoted by a superior system (school) for the preparation of social food-mathematical principles; its experience of the operation of the Sanction (the Civil War), a partial payment for slavery, involving the removal of the inherited birth-mark, or blotch, its **prime** of the highest earthly dignity as certified to by the entire absence of subjugates under the then undimmed glory of its folds; its **decay** through serving as

the badge of the subjugating force which successfully carried into effect a plan to make the **many poor** parties to contracts made under the conditions of a double standard, pay the **few rich** co-parties there to, in accordance with the conditions involved in a single standard—a legal victory, but a moral robbery; its temporary **rally** in the destruction of Spanish subjugation in Cuba and in Porto Rico and in the Philipines, but the appetite for subjugation (yielded to, and whetted by the success against the many poor debtors) determined the denial of the Phillipinos to their Might of Right (or Independance) by the exercise of the Right of Might (Subjugation) under the very “Colors” which symbolized what it was raised against; (the principle of Independance.) The ensuing slaughter could not, by any stretch of the imagination, be dignified by the name—War. The personal accounts of actual participants, testimony taken by Congressional Committees and other reliable reports, particularly the absence of normal proportion in the killed, wounded and prisoners, indicate an orgy of blood—men, women and children, going down together in the general carnival, and to this abysmal **depth** of inhumanity was carried what had been humanity’s glory, now the presiding genius over this revel of death, the concomitant of Subjugation.

To complete the desecration of the Flag which was consecrated by the mortal agony of massacred men, women, and children at the hour of its birth, it was raised over **A SYSTEM OF RECONCENTRATION CAMPS** for the sole purpose of prolonging the agonized cries of the mother, and the wails of terror wrung from the children, which the comparatively merciful massacre cut short by that sleep of grace—death.

“Of all the thoughts of God that are
Borne inward unto souls afar,
Along the Psalmist’s music deep,

Now tell me if that any is

For gift or grace surpassing this—

‘He giveth his beloved sleep.’” **Mrs. Browning.**

In the economy of the Abbatoir the profitable by-products include the saving of every thing but the final cry; in the economy of Subjugation that ghastly cry has served the purpose of two powerful nations—in the Transvaal, and in the Phillipines.

Spain (Weyler), and England (Chamberlain) Christianity’s two greatest exemplars, supplied the measure for its fitness and Constantine himself who so successfully floated Christianity that to this day he stands unrivalled as a promoter, could not have more successfully carried out the planned plan than the United States (Roosevelt) did.

McKinley’s two messages to Congress denounced Spain’s use of the plan in the following terms:

It utterly failed as a war measure. It was not civilized warfare, it was extermination and the only peace it could beget was that of the wilderness and the grave.”

But despite this righteous arraignment of a measure, surpassing all brutality by far, his successor adopted it in the Phillipines, creating, according to Congressional accounts, a colossal system whose victims numbered some hundreds of thousands, and the home-loving Phillipino succumbed—the **independent agent**, under the influence of the “**final cry**,” became the **subjugate**.

The raising of the “**STARS and STRIPES**,” the **GLORY of HUMANITY** over this **SYSTEM of RECONCENTRATION CAMPS** was for Time’s stage the most tragic event; the Commander in Chief of the Army and Navy of the United States, with his seven millions of baloting support, the greatest tragedian; and the Audient World witness to an invocation of the **Sanction** calling for a higher test than has ever been applied to the equalizing **Law**.

The Sanction neither forgives nor forgets; its verity as distinguished from the counterfeit scheme of redemption, or plan of salvation gotten up for, and floated by the subjugator Constantine, comes out distinctly in the lime-light of purposiveness. The intent of the content of the Sanction, its purpose, is the infliction of punishment in that necessitous (choiceless) impersonal way, wherein, "barter, substitution, surplus endowments or offerings in one direction, to atone for lack in another," has no place.

5

What the careful student has noted from the hurried survey of the formula, considered as Nature's Legal Code, and the two digests therefrom, is that we may have two distinct forms of Philosophy,—the **impersonal** which is diagrammatical, mathematical, and mechanical, and therefore, characterized throughout by **necessity**; and the **personal** which is dialectical, aesthetical, and ethical, and therefore, marked throughout by **choice**. The **impersonal** is the **same** for everyone; the **personal** is the **different** in every one. The two are opposites, and, therefore, complementary; not contraries, excluding one another. "There is always a certain relation between opposites; they unfold themselves, though in different directions, from the same root, as the positive and negative forces of electricity, and in their very opposition uphold and sustain one another: while contraries encounter one another from quarters quite diverse, and one only subsists in the exact degree that it puts out of working the other." Trench.

From these considerations it would appear that Philosophy had been hopping around on only one of its two legs, and, since a hop is a hiatus, every effort by philosophy to go anywhere means the establishment of a miss-

ing link, and missing links most effectually develope perplexity.

After taking the usual eight year course in Philosophy and having rendered a satisfactory thesis, the student is given a PH. D. The course so taken consists in the study of the dialectical (speech-like) accounts of personal investigations into the nature of the "Order of Things," and ends in perplexity. The explanation of this "Order" has been, and is, the end aimed at by all philosophical research, in pursuance of the belief that "whatsoever curiosity the order of things has awakened in our minds, the order of things can satisfy."—Emerson.

The dialectical (speech-like) accounts are volitional, or choice-like, expressing in some respect the opinion of a man, or the will of a God,—a personal account.

The diagrammatical (sign-like) account of the formula is a mechanical, or choice-less demonstration by the "**Rectangular Co-ordinate**," considered as the codifying principle by which Nature's Laws systematize into a completely unified code,—an impersonal account.

The application of the organic properties and powers of the elements of this unit in the diagrammatical digestion of the subject **MIND** and its complemental predicate **WORK** brought into view at once, a philosophical psychology and an illustration of the Hegelian Wallace's remark that, "the aim of philosophy is to **banish indifference**, and to **learn the necessity of things**. By that means **the other** is seen to stand over against its other."

Every **subject** has its own **predicate**; every **idea** has its own **reality**; every **name** has its own **thing**.

"A mere name, if people would but reflect, is nothing, or is certainly what a name is not. In a desert island a wrecked sailor might call a sovereign a mere sovereign, or a mere piece of metal. But in Society that sovereign means food and life. In the same manner a name in a living language is never a mere name. A name is nothing if it is not the name of a thing, a thing is nothing if it is not the thing of a name." Max Mueller. *Science of Thought*. p. 34.

Nature is the name of the universe of things; things are the isolates of the name Nature; the whole and its parts, and the parts of their whole, are each others own other. The pushing and pulling legs are, respectively, the negative and the positive aspects of the human step, they are each others own other, in other words,—opposites.

The negative and the positive elements of the 'Rectangular Co-ordinate' (the knowledge unit) are opposite quantities of oppositely directed motion,—equal lengths of horizontal and vertical lines (demonstrative motion). Reference to the dictionary under the term 'Notation,' shows that the horizontal line signifies 'Nothing,' or 'Negation;' the vertical line signifies 'Not' or 'Contradiction.' The terms 'not' and 'nothing' are dialectical; the terms 'contra-diction' and 'negation' are diagrammatical, or speech-like and sign-like,—opposites; the former is the 'First Law of Thought,' and the latter the 'First Law of Motion,' in their rectified (distilled) forms. 'The Laws of Thought' belong to the 'sign-like' (Sematical) class, or order of phenomena; those of 'Motion' to the 'body-like' (Physical), respectively, ideas and things.

In the domain of Knowledge **qua** Knowledge ideas and things are opposites. Divesting the two elements of their motions (the lines) there remains two points, or places in opposition, oppositely classified, and oppositely polarized.

"A point is that which has place, or position in space without occupying any part of it." Davies.

One point, therefore, represents the absolute, the loosed. Two points represent the relative, the fixed—through their opposition. The Absolute, the loosed, is proper to the fancy of the non-rational animal, the abnormal or irrational man, or their creations as manifest in

attempts to personalize the impersonal 'fixed order'.

The Relative, the fixed, is proper to the organic historization of the 'Order of Things'. Now experience teaches that the 'loosed' condition reads chaos, and the 'fixed' reads cosmos, respectively, anarchy and order, contrariety and opposition.

"A condition is any circumstance necessary to the production of a phenomenon. All the conditions of a phenomenon taken together constitute its cause." Sully. *Outlines of Psych.* p. 8.

Evidently order is the fixed product of opposition, i. e. order, in its fixity, appears and disappears with the appearance and disappearance of opposition, as exemplified in two points. Polarity gives specific direction to the oppositely conditioned places, the one vertically and the other horizontally, so to speak, an **order of order**, or **LAW**.

It must not be forgotten that this inquiry has for its object the investigation of the claims of the 'Geometry of Position' to demonstrate the 'Law where Right is the Fixed Order,' and that the 'Geometry of Position,' so considered, consists in the properties and the powers of the 'Rectangular Co-ordinate,' applied to fundamental principles.

"We familiarly speak of a Kind of things meaning a class of things, and the kind consists of those things which are Akin, or come of the same race." JEVONS.

The **kinship**, therefore, referred to by the 'Classification' of the points, or places, is that which obtains between **ideas** and **things** considered as substance of the third order, and that of the first order; the green having the sematical reference, and the red the physical. Bearing in mind that the oppositoin signifies order through fixity, and that the Polarization means Law, or directed order, and that the classification exemplifies a fundamental kinship between ideas and things, we may proceed by the directed steps imposed through the impersonal conditions.

From the generatrix, or pushing point, **to** the directrix or pulling point of each element, is a pathway of theoretical motion, explanation, literally, out-spread-working. This accords with the modern definition of **theory**,—"it must be intelligible and diagrammatical, or it has no title to the name **theory**." Dict. of Phil. and Psych.

Both lines are rightwise. Personal righteousness and this impersonal right-wise-ness are each others own other.

"Wisdom," says Jordan, "is knowing what one ought to do next. Virtue is doing it. Doing right becomes habit if it is pursued long enough. It becomes a 'second nature', or a higher heredity. The formation of a higher heredity of wisdom and virtue, of knowing right and doing right, is the basis of character building." Foot Notes of Evolution. p. 264.

Accordingly, in building of ideal (ought to be) structures, whether it is in the architectural home for the family, or in the architectonical family for the home, consciously, or unconsciously, we appeal to Geometry for the necessary right-wise-ness or right-eous-ness, as the case may be.

6

Architecture treats of **actually** perishable goods, architectonic of **really** imperishable goods. The time and the efforts of the father and mother, the generating elements of the home and the family, are divided between the attention given to the consideration of the two kinds of goods, the body-like or material comforts of the one, and the sign-like, or rational culture of the other. The one for the benefit of the **animal**, or **actual life**, and the other for the advancement of the **social**, or **ideal life**, both mental operations, and, therefore, work, but of different **kinds**. It is the business of philosophy to explain, literally, out spread, the kinship between the **actual life**, and the **ideal life**. in the terms of, and in the form of, and in accordance with the rules of the **real law**, the full and complete banish-

ment of indifference. The two **kinds of life** in the light of one kind of work,—‘**Law, where Right is the Fixed Order.**’

The opposite fixity of any two oppositely classified points or places, when oppositely directed by polarity, constitute the fundamental conditions necessary for the structuralization of a metrical pathway by which the **actually** inseparable **things** may be rendered **really** separable in corresponding **ideas** that are organically **akin**. Organic kinship, as demonstrated by the ‘Digest,’ consists in that idiomorphic (own peculiarity + shape) property of the polarized right line which enables it to carry fundamental principles gestant, i. e. in the particular way which enables them to answer questions conceptually. When questions are answered in a strictly impersonal way, i. e. intelligibly and diagrammatically, whether single terms, or single characters are used, they may be said to be answered conceptually. Architectonic makes use of single terms in the structuralization of ratio-nal, quotient-like character building; architecture of single characters in in material, body-like mechanical building, but the appeal of each is the same,—to the ‘**Law, where Right is the Fixed Order,**’ the one for righteousness, the other for right-wise-ness.

Now then for so-called Christendom, the private homes, the public structures, the means of intercommunication, railway, steamship, and telegraph lines, all attest to the use of knowledge,—the architectural recognition of, and respect for the intelligibly diagrammatical ‘**Law, where Right is the Fixed Order.**’ But then for the others, the razed homes, the pestilential camps, the careful planned and deliberate torture of hundreds of thousands of women and children for a political profit, the censored accounts, the adulterated contracts, the hypocritical worship by perfidious nations and treacherous individuals, all attest to the **abuse** of knowledge, the **defiance** of the

command and the contemning of the sanction of the 'Law, where Right is the Fixed Order.'

The neglect of the Law—mathematical principles with their concomitant mechanical development, by the pagan Asian, rendered him an easy victim to the Christian **violation**. However the neglectful pagan is making amends with phenomenal strides in the acquisition of mathematical principles, meanwhile the violating Christian is acquiring misgivings, if not alarm, at the prospect of an early equalization. England, with its proverbial perfidy, is rightly quaking with fear, for equivalence in its accounts means a fate of incalculable misery. Their sole hope rests on the Christianization of the pagan nations, with its scheme of redemption, or plan of salvation advocating the forgetting and forgiving of all kinds of personal injuries. But, as has been demonstrated, the **sanction**, or the penal powers of the 'Law, where Right is the Fixed Order,' neither forgets nor forgives, but unfailingly punishes each and every subjugative act, and the scheme of redemption or plan of salvation, which found such favor in the political eye of Constantine is, in the light of history, the most effective fraud that super-intelligent inhumanity has yet found available for its frightful purposes.

Inhumanity is brutality multiplied by the Law, and the experience of the "American Flag," in the subjugation of the Phillipino, furnishes examples that leave no explanatory want unsupplied. One characteristic which marks off the man from all other animals is his power to analyze. The analysis of that partial application of the "Reconcentration Camp System" for the years 1902-03-04, inclusive ("Our Phillipine Problem," p. 132. Willis.) where more than 451,000 victims were penalized, involves the destruction of more than 90,000 homes (allowing five members to each family) by razing, or fire. The home and the family are, under normal conditions, "each others own other." Then more than four fifths must have been

women and children, for the punishment imposed upon the family was for the account of the fathers, absent, and battling for the principle of independence. It must not be forgotten that this especial form of inhumanity, which McKinley called 'extermination,' has been experienced by none but the most heroic defenders of the principle of independence that the Law has ever been called upon to honor. The 90,000 architectural homes and the 90,000 architectonical families, are for philosophy, 90,000 complementary **opposites**. The 90,000 mothers, and the 270,000 children, are, for philosophy, 360,000 **victims**,—a sacrifice by humanity to the upholding of the principle of independence. By parity of reasoning, the **victors** are the upholders of the principle of **subjugation**.

The 'Digest,' in demonstrating the explanatory properties and powers of Algebra in ethical phenomena, shows that Civilization, (the verbalized-noun form of the term Independence), and Subjugation (the verbalized-noun form of the term Dependence) are **contraries**. 'One only subsists in the exact degree that it puts out of working the other.' Experiential accounts of the victims at the hands of the victors is not quantitatively complete, but abundant; qualitatively the accounts are ghastly, the idea of an army of disembodied souls is so strongly suggested that no other term can give adequate meaning to the awful price. All offerings to the holy of holies are surpassed in this oriental immolation.

7

Analysis tends to promote reflection, and it is by reflection that responsibility, asserting itself, suggests recognition of and respect for the **Law**,—its **command** and its **sanction**. Consideration of what the victors **deprived** these 451,000 victims of, while the admonitory warnings

of the statesmen Hoar, Edmund, Schurz, Adams, and many others, were heard throughout the land, will help to keep the Law in view. Theodore Parker's Essay on 'Home' is an instructive aid.

'To most men, home is the dearest spot in the world. The home of our childhood, long after we become old men, is consecrated by the very tenderest of memories. There is still the cradle which rocked and sheltered us in its little nest, which was once the ark of a mothers' hope. Dr. Arnold, one of the ablest and most religious Englishmen of the present age, says that he knows God only through Christ. I should respect him more if he had only said he knew God through his mother; for the mother is still to the hungry hearts of mortals the fairest, the holiest incarnation of the ever-living, ever-loving God. It is she who feeds our body from her own body's life; it is she who feeds our soul from her own spirit's life. She taught the feet to walk, the tongue to speak, guided our stammering lips. Her conscience went before us as a great wakening light, and it is through her that we first became acquainted with our Father, God.

Then to most men their actual home, not that which they inherit in their memories, from their fathers' and their mothers' love, but that which they have made out of their own love, is the center of the world and its paradise for them. There are those for whom we would lay down our lives, and be proud of the sacrifice, counting it a delight, not a denial, a great triumph. There are the tenderest friends, whose daily intercourse beautifies us with the remembrance of mutual kindness and forbearance. There husband and wife bear and forbear, give and forgive—for the wedded life is ruled by the same elements as those that rule and checker the sky.

'O'er which serene and stormy days,

With sway alternate go.'

There are the little olive-plants that spring about the table, there are brothers and sisters, and those not joined always by kindred blood, but by the tenderer ties of kindred soul.

'In families where only filial and parental love is the bond that joins, and not connubial love, there is the same attachment, tenderness, and fondness for home.

In all our homes error has been, for blood ill-tempered vexes all but the rarest of men. There have been pain and penitence for the error, but mutual forgiveness brings a divine blossom out of the human weed. Sickness has been there, and pain has wrung the brow. There have been many a sorrow and tear for hope deferred, for mutual disappointment; sorrow for the wrong we suffer, and worse sorrow for the wrong we do. Death has also been there, now joyous, now melancholy,—death giving a sacredness to the home, for the house in which one has never been born, or in which one has never been born to the other world, is only half a house; it is a

fancy of the carpenter and of the painter, it waits for the finish of life. Life, too, is there, for the family is the gate of entrance to the mortal, and the gate of exit to the immortal world.' Lessons from the World of Matter and the World of Man. p. 200.

What Theodore Parker has done so fully, in the essay dialectically, A MECHANICAL PHILOSOPHY has done completely in the Formula and the Digest, namely, explained that the transformation of the **lair** into the **home** constitutes the highest practical form of refinement as a process of the Law, by the Law, and for the Law, that the Law has vouchsafed to its independent agents.

8

We have now to leave the Home and the family, Civilization's triumph, and attend the "Reconcentration Camp" and the family,—Subjugation's greatest success.

As Theodore Parker's essay illumines the relation between the Home and the family, so, a dignified speech delivered in the United States Senate, early in 1902, by one of the members from Georgia, arraigning the Administration for its operations of unparelled inhumanity in the Phillipine Islands, will serve to enlighten us on the relation between the Reconcentration Camp and the family. Individual or isolated instances of brutality are one thing, but a carefully planned scheme, coolly and deliberately considered, then upon adoption, authoritatively ordered into execution by a historian-headed Cabinet, for the seriate torture of helpless women and children, with the examples of two other Christian nations as a deterrent, is decidedly another thing.

Senator Bacon says:

"We are apt to think about the reconcentrado camps simply in connection with sufferings which may be endured by those within the camps; and in the case of the Cuban reconcentrado camps, where there was not food, then, of-course, all the added horrors of that tropical climate constituted one of the features of the reconcentrado

camps. But the greatest horror and the greatest suffering which are occasioned by the reconcentrado camps is not the horror and the suffering within the camp, but the horror and the suffering without the camp. When a general prescribes a certain limited area within which he says all the people must congregate, there must be the corresponding direction which will enforce that order; and the corresponding direction is that everything outside of those prescribed limits shall be without protection, and, both as to property and life, be subject to destruction. Only in that way can people be carried within the limits of the reconcentrado camps. It is because life is unsafe out of them, because life is almost certain to be sacrificed out of them, because all property left outside is to be destroyed, because all houses are to be burned, because the country is to be made a desert waste, because within a camp is a zone of life and without the camp a wide-spread area of death and desolation. That is what a reconcentrado camp means. Do you suppose if there is an invitation to people to come within a reconcentrado camp, that they are going to come there unless they are forced there? Is there any way to force them except to say that it is death to remain outside?

“Why, Mr. President, when the limited area of a reconcentrado camp is prescribed, the people cannot be collected and driven in there. The soldiers cannot go out and find them and drive them in as you would a drove of horses. It is only by putting upon them this order, this pressure of life and death, that they are made to flee within the limits of the reconcentrado camps to escape the torch and the sword that destroys all without. When a general prescribes a reconcentrado camp,—and I am going, before I get through, to read Bell’s order to show that that is what it means,—when a general prescribes a reconcentrado camp, he practically says that everybody must come inside or die: he practically says to his soldiers ‘Those who do not get inside shall be slaughtered’; and the practical operation is that those who do not get inside are slaughtered.

“Mr. President, I want to read to you a description of a reconcentrado camp, I will say that this letter is written by an officer whom I know personally, and for whom I vouch in my place in the Senate as a high-toned man and a courageous and chivalric officer, one who does his duty regardless of whether he approves of the cause in which he is told to fight or not, and one in every way worthy of confidence and esteem. This letter was written by him with no injunction of secrecy in it, because he had no idea or thought that it would ever be made public. I make it public now simply for the information of the Senate, in order that they may have some idea of what a reconcentrado camp is. I omit the name of the place from which the letter was written for the same reason that I omit the name of the officer. I will not say any more of him than that he is a graduate of West Point and a professional soldier. I will state further that there is some allusion in the letter to vampires. A vampire in those islands is a bird about the size of a crow, which



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wheels and circles above the head at night, and which is plainly visible at night. As I have said, I know the officer personally and vouch for him in every way. Senators will see from the reading of this letter that it is simply the casual and ordinary narration of a friend writing to a friend. He says:—'On our way over here we stopped at —— in peaceful —— to leave our surplus stuff so as to get into ——', I have left out these names——'light shape; and, as we landed at midnight there, they weren't satisfied with bolos and shotguns, but little brown brother actually fired upon us with brass cannon in that officially quiet burg under efficient civil government. What a farce it all is!' That is his comment on that fact.

'Well, consider, ten miles and over down the coast, we found a great deposit of mud just off the mouth of the river, and after waiting eight hours managed to get over the bar without being stuck but three times—and the tug drew three feet. Then eight miles up a slimy, winding bayou of a river until at 4 A. M. we struck a piece of spongy ground about twenty feet above sea-level. Now you have us located. It rains continually in a way that would have made Noah marvel. And trails, if you can find one, make the 'Slough of Despond' seem like an asphalt pavement. Now this little spot of black sogginess is a reconcentrado pen, with a dead line outside, beyond which everything living is shot. This corpse-carcass stench wafted in and combined with some lovely municipal odors besides makes it slightly unpleasant here.

'Upon arrival I found thirty cases of small-pox and average fresh ones of five a day, which practically have to be turned out to die. At nightfall clouds of huge vampire bats softly swirl out on their orgies over the dead. Mosquitos work in relays, and keep up their pestering day and night. There is a pleasing uncertainty as to your being bolloed before morning or being cut down in the long grass or sniped at. It seems way out of the world without a sight of the sea,—in fact more like some suburb of hell.'

'If that is a suburb of hell, Mr. President, what must hell be! That is a description that applies to more than one; and, if you would order an investigation of what has occurred in the Phillipine Islands, it would, I have no doubt, be found that that was a picture of many'.

'MARKED SEVERITIES.' P. 91-92.

It must not be forgotten that the period 1902 to '04 inclusive, only partially covers the time used in the application of the 'Camp System' in the Phillipines, and that the 360,000 women and children (although in number, six times as great as Sherman's Army of effectives, from 'Atlanta to the Sea') was only a part of the total force of effective victims employed to harrow the souls of the little band of brown heroes engaged in the discharge of their duty

to the Law, fighting for the principle of **independence**, or **civilization**, and, therefore, **against** the principle of **dependence**, or **subjugation**.

Now, the essay and the speech, as quoted, were merely samples of knowledge received by the American people previous to, or early in the application of the 'Camp System' by their responsible agent, the President, and, knowledge invests its recipient with responsibility, answerableness to the Law. So that those millions of voting endorsers of his measures were practically joint account with him in the ghastly business success.

Why did the speech-like efforts fail to deter? The agony of the mother and the grief of the children viewing the destruction of the home, then the anguish attending the consequent sickness and death in the little family lair, supplied by the powerful victors, these alone should constitute such an appeal to the human side of such voters as had had experience at the bedside of death, as to prevent an endorsement of such a hellish conception. But they did not. Why do men, engaged in creating dependencies, establishing subjugation, act with a brutality that far surpasses that of any known brute? So far as known no other animal but man has succeeded in making a by-product of a mother's cry of anguish and a child's wail of terror.

The 'System' was invented and put into operation in Cuba in the Spring of 1896 by Spain's General Weyler. Its inhumanity was recognized at once and roundly denounced, nowhere more vehemently than in the United States, and especially by the then President in messages to Congress on the subject, as quoted. A few years later it was adopted and put in operation by England's Colonial Secretary Chamberlain in South Africa. Its peculiar horror called out severe criticism and a force of investigators which was said to have modified the method somewhat. Then, in 1902 the President of the United States

and his Cabinet of advisers assumed the responsibility of choosing the plan in the subjugation of the Phillipino. Senator Bacon's speech is a fair sample of the denunciation by America, but the American mind, the British mind and the Spanish mind were clearly and distinctly common in the way that they sensed this most inhuman of all operations. Then if we can find some other thing in which they are common we may be inducted to an answer to the above query.

They are each and all, Christians. What is there in Christianity that corresponds to this purposive system of torture? It's Hell. Weyler, Chamberlain and Roosevelt the trio of promoters of the "system," are all professional Christians. The nations they represent, Spain, England, and the United States, are professionally Christian.

To correspond is literally, to "together, mutually, answer." So, that for the christians hell and the politicians reconcentration camp system to be correspondents they must be purposively alike, of the same class and, therefore, akin.

Now, if we abstract from christendom all of those products that are wholly due to the application of mathematical principles, which includes practically the whole of mechanical development, we have for the remainder the darkness of the ages when men were broken on racks burned at stakes, thrown to wild animals. But here the end came to the victims quickly: bad enough certainly, but not to be compared to the reconcentration camp system of torture with its long drawn out despair, a comparative eternity of woe.

The vampire and the political promoter are strict correspondents, both "softly swirling" the one in the "body-like" darkness of the camp," the other in the "life-like" night-time of the family's fate.

That Weyler failed was not his fault, that Chamberlain and Roosevelt succeeded was their fault, not as chris-

tians, but as independent agents, having knowledge, and therefore, responsible.

Christianity and subjugation (dependence) are clearly akin; christianity and civilization (independence) are as clearly alien. Christians, individuals and nations, have exhausted the category of inhumanity in the attainment of their hellish object of subjugation. Mathematicians individually and collectively, have replenished the 'helps to the hand and understanding' required by the humanities in their home-building object of civilization.

The successful ending of the application of the system of reconcentration camps in South Africa, and in the Philippine Islands was, according to philosophy's theory of ethics, the greatest moral disaster to which history 'has had, has, or shall have' to address itself. Consciously directed effort in the domain of economics (management) can have no such a dastardly gain as this surpassed. And yet, christianity extolled the successful promoters, and neglected (comparatively) the unsuccessful inventor and promoter. Moreover, while the quality of both Chamberlain's and Roosevelt's operations was the same the quantitative relations were as much out of proportion as the honors conferred by their endorsers, university degrees falling thick and fast on the latter, while the former received only the plaudits of admiring brutality. The hurrahing brutal mob is one thing, the extolling inhuman scholar, whether from the pulpit, the forum, or the bench, is another. The narrow range in knowledge of the one, and the wide one of the other, measures the difference in the value of their responsibilities, their answerableness to the accountant of the equalizing law, the law of equivalents, the uncompromising and inevitable **sanction** which is attached to every particle of knowledge.

Christianity is one of the many forms which theism, the God idea, has taken.

Theism, is the expression of the intelligent senses in their general effort to account for the 'order of things' individually, and the commonness of the senses, their conservatism, is perhaps nowhere more conspicuously demonstrated than it is in the way the intelligent individual elements of the social organism maintain their hold on that idea.

"The frightful absurdity of the legend of a God who avenges himself for the disobedience of one of his creatures by inflicting horrible tortures on His son, remained unperceived during many centuries. Such potent geniuses as a Galileo, a Newton and a Leibnitz never supposed for an instant that the truth of such dogmas could be called in question. Nothing can be more typical than this fact of the hypnotising effect of general beliefs, but at the same time nothing can mark more decisively the humiliating limitations of our intelligence.

These beliefs and customs regulate the smallest acts of our existence, and the most independent spirit cannot escape their influence. The tyranny exercised unconsciously on men's minds is the only real tyranny because it cannot be fought against. Tiberius, Ghengis Khan and Napoleon were assuredly redoubtable tyrants, but from the depths of their graves Moses, Buddha, Jesus and Mahomet have exerted on the human soul a far profounder despotism. A conspiracy may overthrow a tyrant, but what can it avail against a firmly established belief?" (Le Bon).

"*Dieu et mon Droit*" (God and my Right) is the British motto. Her hundreds of millions of subjugates—those of China for the specialized Opium traffic and those of India for general exploitation, demonstrate that the right so claimed and exercised is the 'Right of Might' which is proper to the 'Mind in Animal' and stands in the same relation to the 'Mind of Right' which is proper to the 'Mind in Man' as the **actually conscious**, intelligent **senses** of the animal do to the **ideally conscientious**, intellectual **responsibilities** of the man.

"If I were an American," said the elder Pitt, "as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms—never—never—never!"

"But, my Lords, who is the man that, in addition to these disgraces and mischiefs of our army, has dared to authorize and associate to our arms the tomahawk and scalping-knife of the savage; to call into civilized alliance the wild and inhuman savage of the woods;

to delegate to the merciless Indian the defence of disputed rights, and to wage the horrors of his barbarous war against our brethren? My Lords, these enormities cry aloud for redress and punishment. Unless thoroughly done away, it will be a stain upon the national character. It is a violation of the Constitution. I believe it is against law."

In reply, Lord Suffolk, speaking for the Government in support of the use of the Indians, said: "besides its policy and necessity the measure was also allowable on principle; for that it was perfectly justifiable to use all the means that God and nature put into our hands."

"I am astonished, shocked! to hear such principles confessed,"—exclaimed Lord Chatham, as he rose to reply, "to hear them avowed in this House, or in this country; principles equally unconstitutional, inhuman and unchristian."

"My Lords, I did not intend to have encroached again upon your attention, but I cannot repress my indignation. I feel myself impelled by every duty. My Lords, we are called upon as members of this House, as men, as Christian men to protest against such notions standing near the Throne, polluting the ear of majesty. 'That God and nature put into our hands!' I know not what ideas that Lord may entertain of God and nature, but I know that such abominable principles are equally abhorrent to religion and humanity. What! to attribute the sacred sanction of God and nature to the massacres of the Indian scalping knife—to the cannibal savage, torturing, murdering, roasting and eating—literally, my Lords, eating the mangled victims of his barbarous battles! Such horrible notions shock every precept of religion, divine or natural, and every generous feeling of humanity. And, my Lords, they shock every sentiment of honor; they shock me as a lover of honorable war, a detester of murderous barbarity."

"These abominable principles and this more abominable avowal of them, demand the most decisive indignation. I call upon that right reverend bench, those holy ministers of the Gospel, and pious pastors of our Church—I conjure them to join in the holy work, and vindicate the religion of their God. I appeal to the wisdom and the law of this learned bench to defend and support the justice of their country. I call upon the Bishops to interpose the unsullied sanctity of their lawn; upon the learned judges to interpose the purity of their ermine, to save us from this pollution. I call upon the honor of your lordships, to reverence the dignity of your ancestors and to maintain your own. I call upon the spirit of humanity of my country to vindicate the national character. I invoke the Genius of the Constitution. From the tapestry that adorns these walls, the immortal ancestor of this noble lord frowns with indignation at the disgrace of his country."

"In vain he led your victorious fleets against the boasted Armada of Spain; in vain he defended and established the honor, the

liberties, the religion—the **Protestant religion**—of this country against the arbitrary cruelties of popery and the Inquisition, if these more than popish cruelties and inquisitorial practices are let loose among us—to turn forth into our settlements, among our ancient connections, friends and relations, the merciless cannibal, thirsting for the blood of man, woman and child; to send forth the infidel savage—against whom? against your Protestant brethren—to lay waste their country, to desolate their dwellings, and extirpate their name with these horrible hell-hounds of savage war—hell hounds, I say, of **savage war**! Spain armed herself with blood-hounds to extirpate the wretched natives of America, and we improve on the inhuman cruelty of Spanish cruelty; we turn loose these savage hell-hounds against our brethren in America, of the same language, laws, liberties and religion, endeared to us by every tie that should sanctify humanity.

‘My Lords, this awful subject, so important to our honor, our Constitution and our religion, demands the most solemn and effectual inquiry. And I again call upon your lordships, and the united powers of the State, to examine it thoroughly and decisively, and to stamp upon it an indelible stigma of the public abhorrence. And I again implore those holy prelates of our religion to do away these iniquities from among us. Let them perform a lustration; let them purify this House and this country from this sin.

‘My Lords, I am old and weak and at present unable to say more; but my feelings and indignation were too strong to have said less. I could not have slept this night in my bed, nor reposed my head on my pillow, without giving this vent to my eternal abhorrence of such preposterous and enormous principles.’ (Speech in the House of Lords. Nov. 8th, 1777.)

This appeal for the humanities or the ‘**Might of Right**’, against the inhumanities of the ‘**Right of Might**’ (abused) has become a classic. As a dialectical expression of right-wise-ness it stands today without a rival.

Humanity is animality divided by and with the **use** of the law; inhumanity is animality multiplied by and with the **abuse** of the law—the one is compliance with the Law’s **command**, and the other is the contemning of the Law’s **sanction**. The little crowd of 24 that went down to glorious defeat with Lord Catham, and the big crowd of 97 that rose to ignominious victory with Lord Suffolk, had their exact counterpart just 125 years later (1902) in the American Congress.

All men are primarily animals, and, considered solely as animals, are intelligent and only intelligent.

A multitude of animals constitute a herd, but a multitude of men constitute a crowd. The difference between a herd and a crowd consists in the fact that while a herd and all its individual members are only intelligent, the individual members of a crowd are partly rational and, therefore partly intellectual, and, hence, responsible.

A herd and a crowd are **functioned with** the intelligent senses, but a crowd is **facultated for** the intelligible laws.

The highest attainment of the intelligent senses is belief, and the members of a believing crowd are, considered solely as believers, most intelligent, but rationally facultated for the intelligible laws: the effect of the latter operation on the former is to displace a belief and to emplace a truth (knowledge). Knowledge acquired signifies belief surrendered. The displaced belief is an individual loss of intelligence, the emplaced truth is a personal gain of intellect, which is equivalent to the statement that intellectual phenomena are personal gains offsetting individual losses of intelligent phenomena. Now, briefly what we see from this discussion is how Social Life emerges from Animal life. This distinction between the intelligent individual and the intellectual person, sees the loss and the gain but recognizes the changelessness of the intelligible law itself, although acting.

It is this refinitive departure going on in the crowd, **from** the displacement of the actually intelligent beliefs of its individual members as **agents**, **through** the emplacement of the really intelligible necessitous norms, as **operating**, **to** the emergent, facultative ideally intellectual responsibilities, as **the object of the operation**, that the codified Law as, "**completely unified Knowledge**," has to explain.

To bring these prefatory remarks to a close, let us consider what three of the acutest intellects have said concerning the distinguishing characteristics of the intelligible **operation**, the intellectual **object of the operation**, and the intelligent **agents**; respectively, Herbert Spencer, George Henry Lewes and Gustave Le Bon.

"Concerning the multitude of remarkable relations among lines and among spaces," says Spencer, "Very few ever ask—Why are they so? Perhaps the question may, in later years, be raised, as it has been in myself, by some of the more conspicuously marvellous truths now grouped under the title of 'The Geometry of Position.' Many of these are so astounding that but for the presence of ocular proof they would be incredible; they serve in some minds at least, by their marvellousness, as well as by their beauty, to raise the unanswerable question—How came there to exist among the parts of this seemingly structureless vacancy we call space, these strange relations? How does it happen that the blank form of things presents us with truths as incomprehensible as do the things it contains?"

"Beyond the reach of our intelligence as are the mysteries of the objects known by our senses, those presented in this universal matrix are, if we may so say, still further beyond the reach of our intelligence; for whereas those of the one kind may be, and are, thought of by many as explicable on the hypothesis of Creation, and by the rest on the hypothesis of Evolution, those of the other kind cannot by either be regarded as thus explicable. Theist and Agnostic must agree in recognizing the properties of Space as inherent, eternal, uncreated—as anteceding all creation, if creation has taken place, and all evolution, if evolution has taken place.

"And then comes the thought of this universal matrix itself, anteceding alike creation or evolution, whichever be assumed, and infinitely transcending both, alike in extent and duration; since both, if conceived at all, must be conceived as having had beginning while Space had no beginning." (Facts and Comments Pp. 290-92).

In giving organic form to verbalized nouns, or names, the "Geometry of Position" makes comprehensible the purposive activities which both surround and invest us through a demonstrative philosophical psychology. A prerequisite to the scientific logic of the mind is the process of rectification, the banishment of indifference, which discloses their organic relationship. The intellect, by this process, is seen to be the faculty of the functioned intelligence.

"By faculty," says G. H. Lewes, "Is commonly understood, the power or aptitude of an agent to perform a certain action or class

of actions. It is thus synonymous with function which means the activity of an organ, the uses of the instrument. I propose to detach faculty from this general signification, limiting it to the action or the class of actions, into which a function may be diversified by the education of experience. That is to say, let function stand for the native endowment of the organ, and faculty for its acquired variation of activity. The hand is an organ with the function of Prehension. To grasp, pull, scratch, etc., are its inherited powers. But the various modes of Manipulation—cutting, sewing, drawing, writing, fencing, etc., are faculties acquired by intelligent direction and the combination of other organs. Instincts are functions. Emotions are functions. Sensations and perceptions are functions. Some functions are simple, others compound; that is to say, some are performed by single organs, as vision by the eye; others are groups of organs, as Instincts and Emotions. The co-operation of fixed and and invariable. It is otherwise with the co-operation of organs in faculties, and it is because of this that the products are both optional and variously modifiable. The function of Prehension becomes the varied faculties of Manipulation by a variable co-operation of organs.

"This distinction of the activities which are fixed and functioned, from those which are optional and modifiable, not only directs attention to the educable activities but also point to the intervention of social influences.

"Every function has its definite organ or group of organs. It is their constant Energy. Every faculty has also its definite group of organs, but it is their temporary Synergy." (The Study of Psychology. Pp. 27-9).

As function is to faculty so is intelligence to intellect. Similarly as intelligence is to intellect so is animal life to social life. A comparison of functional intelligence with facultative intellect, with the accent on the former, is rendered by Gustave Le Bon in his work—"The Crowd, A Study of The Popular Mind", It invests the subject with great lucidity. He says:

"The whole of the common characteristics with which heredity endows the individuals of a race constitute the genius of the race. When, however, a certain number of these individuals are gathered together in a crowd for purposes of action, observation proves that, from the mere fact of their being assembled, there result certain new psychological characteristics, which are added to the racial characteristics and differ from them at times to a very considerable degree.

"Organized crowds have always played an important part in the life of peoples, but this part has never been of such moment as at

present. The substitution of the unconscious actions of crowds for the conscious activity of individuals is one of the principle characteristics of the present age.

"Crowds, doubtless, are always unconscious, but the very unconsciousness is perhaps one of the secrets of their strength. In the natural world beings exclusively governed by instincts accomplish acts whose marvellous complexity astounds us.—So far as the majority of their acts are considered, crowds display a singularly inferior mentality.

"The memorable events of history are the visible effects of the invisible changes of human thought. The reason these great events are so rare is that there is nothing so stable in a race as the inherited ground work of its thoughts.

"The present epoch is one of these critical moments in which the thought of mankind is undergoing a process of transformation.

"Two fundamental factors are at the base of this transformation. The first is the destruction of those religious, political and social beliefs in which all the elements of our civilization are rooted. The second is the creation of entirely new conditions of existence and thought as the result of modern, scientific and industrial discoveries.

"The ideas of the past, although half destroyed, being still very powerful, and the ideas which are to replace them still being in the process of formation, the modern age represents a period of transition and anarchy.

It is already clear that on whatever lines the societies of the future are organized, they will have to count with a new power, the power of crowds.

"While all of our ancient beliefs are tottering, while the old pillars of society are giving away, one by one, the power of the crowd is the only one that nothing menaces, and of which the prestige is continually on the increase. The age we are about to enter will, in truth be the Era of Crowds.

"It is by association that crowds have come to procure ideas with respect to their interests which are very clearly defined if not particularly just, and have arrived at a consciousness of their strength. The masses are founding syndicates before which the authorities capitulate one after another; they are also founding labor unions which, in spite of all economic laws, tend to regulate the conditions of labor and wages. They return to assemblies, in which the Government is vested, representatives, utterly lacking initiative and independence, and reduced most often to nothing else than the spokesmen of committees that have chosen them.

"Today the claims of the masses are becoming more and more sharply defined, and amount to nothing less than a determination to utterly destroy society as it now exists, with a view to making it hark back to that primitive communism which was the normal condition of all human groups before the dawn of civilization. Limitation of the hours of labor, the nationalisation of mines, railways,

factories and the soil, the equal distribution of all products, the elimination of all the upper classes for the benefit of the popular classes, etc., such are these claims.

"Little adapted to reasoning, crowds, on the contrary, are quick to act. As the result of their present organization their strength has become immense. The dogmas whose birth we are witnessing will soon have the force of the old dogmas; that is to say, the tyrannical and sovereign force of being above discussion. The divine right of the masses is about to replace the divine right of kings.

"There has been no bankruptcy of science and science has had no share in the present intellectual anarchy. Science promises us truth, or at least a knowledge of such relations as our intelligence can seize; it never promised us peace or happiness. Sovereignly indifferent to our feelings, it is deaf to our lamentations. It is for us to endeavor to live with science, since nothing can bring back the illusions it has destroyed.

"History tells us, that from the moment when the moral forces on which a civilization rested have lost their strength, its final dissolution is brought about by those unconscious and brutal crowds known, justifiably enough as barbarians. Civilizations as yet have only been created and directed by a small intellectual aristocracy, never by crowds. Crowds are only powerful for destruction. Their rule is always tantamount to a barbaric phase. A civilization involves fixed rules, discipline, a passing from the instinctive to the rational state, forethought for the future, an elevated degree of culture—all of them conditions that crowds, left to themselves, have invariably shown themselves incapable of realizing. In consequence of the purely destructive nature of their power, crowds act like those microbes which hasten the dissolution of enfeebled or dead bodies. When the structure of a civilization is rotten, it is always the masses that bring about its downfall. It is at such a juncture that their chief mission is plainly visible, and that for a while the philosophy of number seems the only philosophy of history.

"Is the same fate in store for our civilization? There is ground to fear that this is the case, but we are not, as yet, in a position to be certain of it.

"However this may be, we are bound to resign ourselves to the reign of the masses, since want of foresight has in succession overthrown all the barriers that might have kept the crowd in check."
THE CROWD. Pp. 5-19.

The far greater part of the work done in an organism is not conscious, but unconscious, and this is especially true of the social organism.

Civilization, which is the verbalized form for the term Independence, depends, for its conscientious support, very

largely upon the operation of **statesmen**; as **Subjugation**, which is the verbalized form of the term Dependence, looks to the work done by **politicians** for its conscious maintenance.

The **ideal** leaders of crowds are humane statesmen; the **actual** leaders of crowds are inhuman politicians; but the **real** director of crowds is the impersonal Law. The two former represent the Conscientious and the conscious, the latter the unconscious, work done. The conscious, subjugating politician with his accursed supporting beliefs, has certainly obtained his supremest limit in the Phillipine Reconcentration Camp, with its hundreds of thousands of defenseless victims; the conscientious civilizing statesmen joint-account with the Command and the Sanction of the unconscious Law, will yet glorify the architectural and architectonical home, through the refinative effect of their operations on the generating senses, transforming the passions into love, greed into content for, after all is said and done, the evident end or aim, the manifest purpose of all the social activities is the idealization of the home—the family home and the national home are alike high and sacrificial results of a more and more general love.

“In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied.
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.” Trench.

We are born—emerge out of the unconscious everywhere into the conscious here, the individual home, intel-

ligerly functioned to serve the structural operations going on in the growth of the conscientious now—the personal home—the Social organism, as its internal medium, through and by an intellectually facultative connection with the unconscious intelligible principles or laws which constitute the external medium of that home-like organism.

The work done by the internal medium of an organism is generative, that done by its external medium is directive.

In the Social Organism, under normal conditions, the conscious generative senses go to the unconscious directive principles for guidance. The former and the latter are facultatively or mutually prehensive, and when one of the **requests** and one of the **replies** grasp one another, they are then, each other's own other,—a com-prehension or facultative production.

From this viewpoint the Social Organism is the home in its most general aspect, and the products of the union of the conscious generative senses with the unconscious directive principles, are pure home units, neither wholly conscious nor altogether unconscious, but conscientious. Under the normalizing influences, of the organic method of the unconscious principles or laws, these home units develop into responsible organs or organizations, conscientiously unit-ing systems; independent home units organizing to form an inter-dependent home life,—the Social Life, whose ultimate idealization is Civilization or the Might of Right, expressing the use of Knowledge.

But we are born—emerge out of the unconscious everywhere into the conscious here—the individual home in a purely intelligent condition, and as such, limited to fancies, guesses and beliefs, which are the forms in which the senses give expression to their activities. The so-called rational (quotient like) faculty, consisting in the mutually

grasping process, proper to the intelligent senses and the intelligible principles, is an operation, a mode of motion of slow growth, developing from infinitesimal beginnings to widely ranging endings. 'Nine tenths at least, of the actions of average men are intelligent and not rational.' (Lloyd Morgan). This remark by one of the world's greatest experimental observers of mental phenomena means that the authority upon which the actions of nine tenths of average men is based, is some form of the intelligent senses and not of the intelligible laws. But what is of more importance to understand is that a very high percentage, perhaps more than ninety, of the advantages rendered by the intelligible laws are not normally (usefully) applied to the building up of the home of homes—the Social Organism—but are actually ab-normally directed, and the homes of the home are not only not constructed, but are destroyed. This ab-use of Knowledge (the laws) is due to the fact that their direction is supplied by the fancying, guessing and believing senses, as distinguished from that of the relating, authoritative and normalizing principles or laws. Two historic pathways, those of theism and imperialism, with their rivers of blood, their pillars of smoke by day and of flame by night, supplemented by millions of tortured souls, mostly women and children, attest to the frightful inhumanity attending sense direction. Whether the direction is the sense of an individual man, or the common sense of a crowd, it is equally vicious as compared with that supplied by the principles representing the 'Fixed Order'—Right.

Under the abnormal influence of sense-direction, then, the conscious home units organize into crowds which characteristically shirk responsibility, and cultivate those hostile relations which have for their ultimate actualization 'Subjugation,' or the 'Right of Might', expressing the **abuse** of Knowledge.

We **use** and we **ab-use** knowledge in the homes of the home and in the home of the homes. We die—immerge into the unconscious everywhere out of the conscious here and the conscientious now,— the home and the home of the homes.

Between the time of our emergence out of the unconscious everywhere into the conscious here and that of our immergence into the unconscious everywhere out of the conscious here, we are occupied either use-fully or waste-fully with the conscientiously facultative development of one of the homes of the home, or of the home of the homes. When use-fully engaged, we are working architecturally or architectonically (respectively, right-wisely or right-eous-ly) and therefore, constructively for the home, and Civilization—the Might of Right—is promoted: when waste-fully and, hence, destructively for the home. Subjugation—the Right of Might—obtains. Civilization is wholly humane; Subjugation is wholly inhuman.

The pride and the haughtiness of the inhuman subjugator has most often been the cause of the question, “What does it all mean?” Unfortunately all but a very few of the victims have been dependent members of some crowd of believers, theistical or political, and have taken the dicta of sense-direction, that of leaders of the crowds. But there have been a few independent souls from time immemorial, whose fidelity to principle made them scorn the mountebankcy of the leaders and the servility of the crowd, as well. To this diminutive force, by whose diligence, law after law has been discovered, is due the high hope of Civilization and the eventual doom of Subjugation. Nature’s laws, taken en masse, constitute the whole of what we call knowledge. When taken as a system these laws constitute a code, an authoritatively organized body. The formula, entitled **A MECHANICAL**

PHILOSOPHY, purports to be this **CODE**, with the properties and powers of Space as its authority. The idiomorphic character of its psychological method and its ethical system, as demonstrated by the two accompanying examples, sharply distinguishes its unconscious operations from any like conscientious intellectual production.

Digest From Nature's Legal Code

A Mechanical Philosophy

BY

J. J. VAN NOSTRAND, (A BROKER)

Might is Right
Liberty, where
Intelligence, or,
The actual World of
Brutal Work;
Self-regarding, or,
Individual (choice),
And, therefore,
Despotic (the belief)
Politic (the guess)
Mimetic (the fancy)
is
Mind in the animal
The Conscious

Right is Might,
Freedom, where
Intellect, or,
The Ideal World of
Social Work;
Others-regarding, or,
Personal (choice),
And, therefore,
Ethic (Elective)
Aesthetic (effective)
Dialectic (affective)
is
Mind in Man.
The Conscientious

Right is the Fixed Order
Law, where
Intelligibility, or,
The Real World of
Universal Work;
Equalizing, or,
Impersonal (necessity),
And, therefore,
Mechanic (normative)
Mathematic (historical)
Diagrammatic (relative)
is
Mind in Nature
The Unconscious

(Read up)

MIND IS WORK

The Normalization of Mind,

Or the organic method applied.

(PHILOSOPHICAL-PSYCHOLOGY)

Appetition (+) for (X) Civilization (+) Gives Good (+)
Appetition (+) for (X) Subjugation (-) Gives Evil (-)
Aversion (-) to (X) Subjugation (-) Gives Good (+)
Aversion (-) to (X) Civilization (+) Gives Evil (-)

Algebraical Form in Ethics.

The formula entitled **A Mechanical Philosophy** is a triadic demonstration including A Theory of Knowledge, and a Natural Logic, the whole comprising a codification of Natural Law considered as the given aspect of the "Fixed Order."

Conforming to the modern definition of theory it is, at once, intelligible and diagrammatical.

Demonstrating the analytical properties and the synthetical powers of the unit clearly, distinctly, and adequately, it's logical method has all the authority of mathematics.

Systematizing natural laws into a machine-like code, the laws composing the working parts, or **mechanism**, and carried in place by an inflexible, definitely proportioned, symmetrical **frame-work**, the whole constitutes a given unity, completely unified knowledge, or science, and commonly called philosophy.

The two smaller diagrams, "Normalization of Mind," and "Algebraical Ethics," are simply digests derived from the interpretative application of the laws of the code.

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By J. J. Van Nostrand

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